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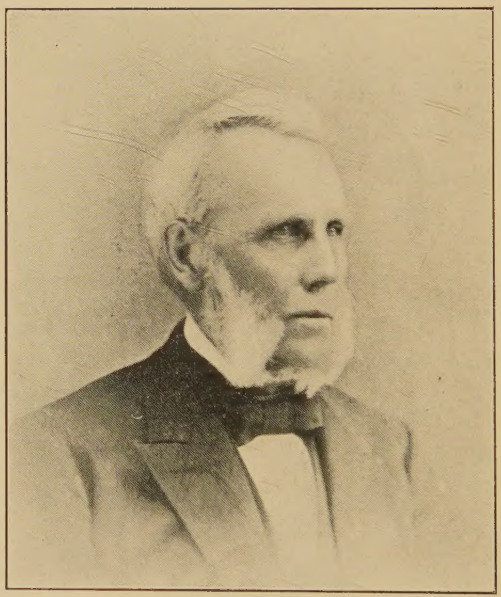

Dr. Samuel Harris

Yale Divinity Quarterly.

VOL. II. OCTOBER, 1905. NO. 2.

THE LEGAL RIGHTS OF A CONGREGATIONAL PASTOR.

BY HON. EPAPHRODITUS PECK, LL. B., INSTRUCTOR IN YALE LAW SCHOOL.

The Principal Authorities cited :

Avery vs. Tyringham, 3 Mass. 160, (1807),
Burr vs. Sandwich, 9 Mass. 277, (1812),
Stearns vs. Bedford, 21 Pick. (Mass.) 114, (1838),
Sheldon vs. Easton, 24 Pick. (Mass.) 281, (1835),
Gibbs vs. Gilead, 38 Conn. 153, (1871),
Arthur vs. Norfield Society, 73 Conn. 718 (1901).

A modern organized church has a double character; it is a spiritual body, existing under the headship of Jesus Christ to preach his gospel, administer his sacraments and to build up the kingdom of God upon the Earth ; and it is also a secular body, with power to hold property, to make contracts, to sue and be sued. In the historic ecclesiastical organization of New England, these two functions were performed by different bodies ; the spiritual power being performed by the church, the body of communicants, while the secular powers were exercised by the ecclesiactical society, which at first meant all the legal voters of the community, but afterward came to be a body of men, voluntarily associated to maintain the services of the church and care for its temporalities, and legally incorporated as a religious society.

It has become frequent in recent years in New England, and is, I suppose, the usual condition in our western churches, that there is but one body; the church itself receiving corporate powers, and being, therefore, both a spiritual and a secular corporation. But, even then, the double character of its functions is

clearly marked ; its religious work carried on by its Sunday and other services, and its secular business done in business meetings; its religious work led by its pastor, deacons, and their assistants of various kinds, its secular business administered by its business committee, financial committee, or trustees, as they may variously be called.

Now just as the church has this double aspect, so has the function of its chief officer, the pastor, a double aspect. He is the minister of Christ to that people, the spiritual shepherd of that flock ; and he is also the salaried employee of that corporation, owing to it by contract certain services, entitled to receive from it a contracted salary, able to enforce his rights by suit if that necessity shall arise. Naturally his relations as pastor are primarily to the spiritual body, the church ; while his relations as a salaried officer are to the business corporation, the society or parish, if such a separate organization exists. But I shall for convenience use the term "church" in referring to the body with which the pastor is related, whatever its precise legal form may be. These relations are fixed by contract ; but it is very rare that they are fixed by the express terms of a written contract alone. Every written or oral contract is affected, as to its interpretation, by the nature of the subject to which it relates, and by the usages and customs which pertain to that subject. An express provision in a contract of employment that the employee might be discharged in case of bad conduct would establish a very different standard if the employment were of a teacher for a young ladies' school, from what it would if it were of a bartender.

The employment of a minister is to be the pastor of a Christian church, and of a church of some particular denomination ; the usages, the church laws, the polity, the faith, the ecclesiastical organization of the denomination into which the minister is called are supposed to be had in view of both parties to the contract, and they become a most important part of the contract between the parties. The tenure and rights of a Roman Catholic priest, of a Methodist pastor, and of a Congregational pastor, differ widely ; and in determining either, the usages of that denomination are a most important factor.

Coming then to our particular topic. What are the legal rights of a Congregational Pastor ?

Perhaps the most important proposition, and the one which will be most cheering to you, is that the tenure created by a regular call and installation to a Congregational pastorate is for life. In the early days of American Congregationalism it was expected that the relation would in fact continue for life: it was termed a settlement, the community commonly granted the pastor a tract of land and sometimes built a house for him.

It was said by the Supreme Court of Massachusetts, speaking by Chief Justice Parsons, nearly a hundred years ago (Avery vs. Tyringham, 3 Mass. 177), "A consideration of the nature and duties of the ministerial office is important in determining its tenure. It is the duty of a minister to adapt his religious and moral instruction to the various classes comprising his congregation. He ought, therefore, to have a knowledge of their situation, circumstances, habits and characters, which is not to be obtained but by a long and familiar acquaintance with them.

Vice is to be reproved by him in public and private; and the more prevalent and fashionable are any bad habits, the more necessary it is for the faithful minister to censure them, and to rebuke those who indulge them. But if it be a principle that his office and support depends on the will of his people, the natural tendency of such a principle, by operating on his fears, will be to restrain him from a full and plain discharge of his official duties —and it may also be observed that if the tenure of his office be at will, a minister, after a life of exemplary diligence in the exercise of his office, may, when oppressed with the infirmities of age, be removed from office and be dismissed to poverty and neglect. A consequence of this power in a parish will be the deterring of young men of information and genius from entering into the clerical profession. Thus, an office which, to be useful, ought to attract our respect and veneration, will be the subject of general contempt and disgrace. And an effect of this kind surely every good citizen would wish the laws to prevent, so far as the laws may have power."

Though the actual practice has so greatly changed that a life pastorate new excites special comment and admiration (not, let me add, without producing some of these evils which Chief Justice Parsons so clearly foresaw) yet the legal rights of the parties are the same now as then; the right of the church to receive the

pastoral service, on the one hand, and the right of the pastor to receive the stipulated salary and other perquisites, on the other hand, is for life.

This fact, however, resting on the formation of the well-defined and historical status of the Congregational pastorate, does not exist unless the parties in fact create that status. If the church, in fact, hires a minister, instead of settling a pastor, we must look to the terms of the hiring for the minister's rights rather than to the nature of the Congregational pastorate.

What, then, is essential to the formation of an historical pastorate? Chiefly two things; a call, and installation by an ecclesiastical council. The call should be in writing, it should have been voted by the church in a regular meeting called for that purpose, it should be accepted in writing by the minister. Where there is the double organization, church and society, the church should vote the call to become its pastor; and the society should also vote to concur in the call, and promise to the candidate a stated sum as his salary, together with such offer as to a sum for moving, the use of parsonage, etc., as they see fit to offer him. Both these calls should be accepted in writing. If the church itself is incorporated, of course the offer of salary, etc., will be a part of the church's call.

Of the installing council there is little to be said from the legal standpoint. It will be, of course, a mutual council; it is entitled to examine the terms of the proposed contract, and the fitness of the candidate in his faith and life; and when it has approved the proposed union, and installed the pastor in his office, he has formed a relation not only to the church, but to the Congregational fellowship into which he is to enter.

These two facts, the call and the installation, are essential to the *regular* formation of a Congregational pastorate.

I would not say that the life pastorate could never be created without the existence of both these facts; but this at least can be said. There should be a definite call to and acceptance of the pastorate, without qualification or limitation.

There are, however, conditions attached to the right of the pastor to retain his office. He may forfeit his right and justify the church in dismissing him or he may be lawfully dismissed upon the advice of an ecclesiastical council, held in compliance with

Congregational usage. In regard to the forfeiture of his rights I wish to quote somewhat at length from a later Massachusetts decision, rendered in 1833 (Sheldon vs. Easton 24 Pick. 287): "There are three established causes of forfeiture; 1, an essential change of doctrine; 2, a wilful neglect of duty, and 3, immoral or criminal conduct.

"But a contract so solemn and important, and a relation so interesting to the parties, and so connected with their future as well as present welfare, is not to be dissolved lightly or for slight causes. A clergyman before he assumes the high duties of pastor, is bound fully and frankly to disclose his theological tenets, and impliedly undertakes to continue of the same faith and to preach the same doctrines. If he change these, he ceases to perform one of the conditions of his settlement and entitles the parish to a dissolution of the contract. But it is not every change of opinion or variation of belief which will be sufficient to produce this effect. It must be a substantial and essential change, the adoption of a new system of divinity; so that the parishioners are obliged to hear doctrines which they disapprove and which they do not believe. But this subject is more peculiarly fit for the investigation of an ecclesiastical council, and can only come before this court through the jurisdiction of such a tribunal.

"So in relation to the other causes of forfeiture, it is not every neglect of duty, or every immoral act, that will furnish sufficient ground for the termination of this relation. They must be gross; such as disqualify the pastor for the proper discharge of his sacred functions. A wilful omission to preach, to administer the ordinances, or to perform other useful and important pastoral duties, would undoubtedly be nonfeasances which would work a forfeiture. But there are a variety of ways of performing the almost innumerable duties which devolve upon a clergyman, and so much difference of opinion as to what are the proper functions of that office, that it would be unwise to make the pastoral relation depend upon the neglect of any but the most obvious and essential duties. Great allowance should ever be made for peculiarity of opinion, taste and character.

"Morality and virtue are indispensable to the clerical character. A minister of the gospel is separated from the world by his public ordination, and carries with him constantly, whether in or out of

the pulpit, superior obligations to exhibit in his whole deportment the purity of that religion which he professes to teach. His example is often as valuable as his instruction; indeed, without a good example, his preaching would be in vain, and the performance of his sacred functions an offence. But perfection is unattainable in any profession, and, without a proper allowance for the infirmities of our nature, many of the relations of life could never be sustained. It is not every trifling deviation from duty, every aberration from strict propriety, which will warrant the dismissal of a minister. Occasional inadvertencies, perhaps repented of as soon as committed, imprudence, folly, censoriousness, a spirit of persecution, etc., are immoralities, but not such as would per se defeat a contract of this nature. The immoralities which are sufficient to justify a parish in dismissing their minister are of the grosser sort; such as habitual intemperance, lying, unchaste or immodest behavior, etc.

"But when these causes are affirmed to exist, how are the allegations to be tried? Of the first (that of a change of doctrine) an ecclesiastical council alone has jurisdiction, and, in relation to the other two, that body is manifestly the most proper tribunal for their investigation.

"A parish may—without the intervention of a council, act upon them. But they act at their peril, and their decision can be supported only by affirmative proof of the truth of their charges. Not so with the result of a council. In a proper case for a council, their adjudication, regularly made, is sufficient evidence of the facts determined therein."

An ecclesiastical council is, then, the proper tribunal to determine the existence of facts which forfeit the pastor's rights.

But its powers extend farther than that; not only is the relation of the pastorage subject to forfeiture by such change of doctrine or misconduct as has been spoken of, but it is, as a settled rule of Congregational polity, subject to dissolution upon the advice of a council, in cases where there is no positive forfeiture.

And this mode of relief it is which prevents the legal life tenure of the pastorate from sometimes becoming an intolerable burden to one party or the other.

With the constitution and proceedings of an ecclesiastical council, you are doubtless more familiar than I. Its rights, and

the procedure which it must adopt in severing a pastoral relation, have quite recently been discussed (in 1901) by the Supreme Court of this State (Arthur B. Norfield Society, 73 Conn. 718)

Such a council should be mutually called, if the parties will unite for that purpose. But "if either party offer to the other such a council to be mutually chosen, and the other without sufficient cause refuse to join in the choice, the party offering may choose an ecclesiastical council (which would be called an *ex parte* council), and the advice of the council thus chosen, and acting fairly and honestly, will justify either party in adopting their result." (Burr vs. Sandwich, 9 Mass. 288) Notice the language of this last sentence; not that the action of council of itself dissolves the pastoral relation, but it will justify either party in adopting their result. If the council shall have advised the dissolution of the relation, then the church will be justified in dismissing him, and will thereupon cease to be liable to him for his salary, or he, on the other hand, will have established his right to leave without a breach of contract. Such advice of a council may be based upon reasons far different from the offences constituting a forfeiture already spoken of. Moral offences or acts of indiscretion of less enormity, but which have destroyed the minister's influence in the parish, and rendered his ministry no longer useful, dissensions not based in positive misconduct but which in fact have destroyed the usefulness of the pastor, that he has been called to a larger field of usefulness and his powers are unduly circumscribed where he is, or any reason which leads the council to fairly decide that the pastorate ought to end, will justify it in advising such dissolution, and the discontented party in acting upon the advice.

If it is necessary to call a council *ex parte*, it must at least appear to have been impartially chosen. It should be fairly chosen from the churches of the vicinage, who have hitherto been in fellowship with the church in question, or from the consociation, in districts where that form of congregational organization exists, and no churches or persons should be summoned who have any interest, or who have taken any partisan position, in the controversy in question. In its proceedings, it is not bound to exercise the technical strictness of a court of law; but it should proceed fairly, observing those elemental rules of justice which

are recognized by every honest tribunal. That is to say, it should act only upon definite charges, should give the adverse party a full notice of them and opportunity to be heard upon them, and should receive no evidence which he has not an opportunity to hear and controvert. If these fundamental rules of justice are observed, the council has the right to exercise a fair discretion as to the testimony that it shall admit (admitting, for example, testimony of reputation and hearsay), and as to the method of its procedure.

In the recent Connecticut case already mentioned, the accused minister claimed the right to have legal counsel to assist him at the hearing, and it was granted. I do not think that this can be called an absolute right of the defendant; but if he proposed to employ reputable counsel, particularly if they were members of a Congregational church, I think the permission would usually be given. Sometimes only clergymen are permitted to act as counsel for the parties.

You may have noticed that it has been implied in what I have said that the life contract of the pastorate is binding upon the pastor as well as upon the church. He has no more right to leave, unless they accept his resignation, then they have to dismiss him. But here, also, the qualifications which I have above stated apply; if the church have violated their contract with the pastor so grossly as to justify him in considering it broken, or if a council properly called, whether mutual or *ex parte*, advise the dissolution of the pastorate, he may go without liability.

So much I have said with regard to what may be called the regular pastorate, formed by unqualified call and installation. It often happens now, however, that the church or pastor, or both, are unwilling to form this life tenure; and in such a case the church may offer, and the minister accept, a special contract of employment. There is little to be said as to the terms of such contracts, because they are of course defined by the language of the contract itself. I suppose that a common form of such hiring is that the pastor is hired indefinitely, but with the right reserved to either party to terminate the relation by a notice of a certain period. If a pastor is hired for a year, at a yearly salary, and continues his service year after year without explicit renewal, I think the court would construe his tenure as from year to

year, liable to be terminated at the end of any year by either party; but that the starting on each new year without notice of termination by either party would constitute an implied contract for the entire year. If one entered on a pastorate at an agreed salary, and continued to serve by tacit consent, the rate of salary agreed upon would continue.

It may also be said that any such qualified contract of employment as pastor would be subject to these general conditions which arise from the nature of the pastoral office, so that any rights to continue under it would be forfeited by immoral conduct or misbehavior in the pastoral office. But where a church has retained its remedy in its own hand by reserving the right to terminate the contract at brief intervals, the courts would not be likely to justify a dismissal between such periods except for gross offenses; nor do ecclesiastical councils concern themselves, so far as I know, with these qualified pastorates.

Thus far I have tried to sketch the nature of the contract into which a Congregational pastor enters. The occasional cases which come before the civil courts, and require them to pass upon the questions which we have been discussing, are almost entirely those of suits by ministers to secure the salaries due them; or, after a dismissal which they claim to be wrongful, to vindicate their title to the office by suit for the after-accruing salary. While a church might have the right to sue a pastor who wrongfully left them, such suits are very rarely or never brought, perhaps for two reasons; first, that it would be very difficult for the church to establish a basis of pecuniary damages by the breach of contract, and second, that it might be difficult in many cases to collect the damages, if any should be proved and awarded.

As to any other rights than these of a pecuniary character, the civil courts cannot intervene. They cannot settle the title of the pastor to perform his sacred functions, they cannot compel him by injunction to perform the religious services of a church unwillingly; nor do I think that they can by injunction compel a church unwillingly to receive his services and listen to his preaching. Even when, by a suit for salary, they are compelled

to determine the merits of a controversy between pastor and church, as already pointed out, they will not determine questions of change and faith, nor of any but the grosser form of immorality and unchristian character, unless they have been submitted to an ecclesiastical council, and will then treat the decision of the council as conclusive, if it has been convened and has proceeded fairly and honestly.

The rarity of ecclesiastical cases before the courts certainly shows that our churches and ministers (as we might indeed expect) usually settle their controversies in some more Christian manner than by appeal to the courts. I trust the extracts which I have read from judicial decisions will show that the judges are more ready to protect the rights of the ministers than the ministers are prone to appeal to them.

DR. SAMUEL HARRIS AS A RELIGIOUS TEACHER.

BY REVEREND NEWELL M. CALHOUN.

THE work which has devolved upon me in connection with this memorial tablet has been from the first a labor of love. All the living pupils of Dr. Harris, in this venerable school of the prophets, were invited to have a part in thus honoring him and ourselves. They have responded from the world around, where they are preaching the Gospel of Jesus Christ as he taught them. The generous gifts from missionaries on home and foreign fields, and men of small salaries at home, have touched my heart, knowing as I do their limited incomes, and the many calls for help, to which they are continually responding. Their letters have been a revelation to me of their love for their revered teacher, and joy in having part in this memorial. The hearty and spontaneous testimony of the donors, has helped in the making of this picture of Dr. Harris as a Religious Teacher.

There were giants in those days, as well as these in which you live and do your work. We who sat at their feet, love to recall the names of Woolsey and Dwight, Fisher and Bacon, Day and

* An address given at the unveiling of the Harris Memorial Tablet, Marquand Chapel, Sept. 28, 1905.

Harris Memorial Tablet

Hoppin, Harris and Beecher. The first and the last were only lecturers, but they made a profound impression on the minds and lives of the students, who knew and listened to them. Three of them are still living among us, venerable and beloved, fathers in this Israel. One of them, Prof. Day has been translated since the last Commencement season, and has left a fitting memorial behind. Another, Dr. Fisher, prepared the simple but expressive inscription upon this tablet, love-laden words on imperishable bronze, set in stout oak, descriptive of an immortal life. In bestowing this tablet as we now do upon the Divinity School, we his pupils would pay this tribute to his memory as a teacher and friend

Dr. Samuel Harris was a man of gracious personality, of dignified presence, and gentle manner. His smiles, simple and natural as a child's, won its way to all hearts. He has been spoken of by one of his pupils as a gentleman of the old school. He was courteous to his students and to his opponents, and would not take unfair advantage of them. It was not his way to advertise himself, or in any way to call attention unduly to himself or his work. The truth was large enough for him to hide behind, and in listening to him in the classroom, we were impressed with the greatness of the truths presented, rather than the presence and personality of the one presenting them. The stamp of genuineness was on the man's face and work. There was nothing assumed, no veneer or lacquer about him or his teaching.

He was a transparent man, not afraid to have us see into his innermost soul. We did not feel that he was hiding his convictions from us, or teaching what he did not believe. He seemed more like a magnifying glass, through which it was possible to see God and His transcendent realities. It would have been difficult for a man to do a mean thing in Dr. Harris' presence, for while with him it was easy to believe in the judgment.

Moral earnestness characterized him to such a degree that nothing which he ever touched seemed trifling. Even the truths which we thought insignificant grew large as he handled them. He always seemed intent upon making you know realities. His earnestness was reflected in his words, the tone of his voice, and the whole manner of man. We could but feel that he was an ambassador from the court of heaven, intent upon the King's business.

That which impressed us most perhaps was his spirituality. This was the thread of gold in his beautiful life, that bound all together. He was a saintly man, a man of holy character, who walked with God, and lived ever in the Divine presence. As the face of Moses shone when he came down from the mount, so did that of our beloved teacher, as he came into the class-room. He made us sensible of the Divine nearness, that

> "Closer is He than breathing,
> Nearer than hands and feet."

Both his philosophy and his religion were peculiarly his own, and seemed to grow out of his experience. He saw, felt, believed, experienced, and then taught others. His lectures were not labelled specimens from theological cabinets, but rather the living experiences of a sensitive, sensible man. Like one of old, he believed first and spoke out of the convictions which he had tested. His great word was not creed, but REALITIES. This teacher was a true seer, the man who saw, always having deep insight into truth. His eyes were those of one who looked beyond the horizon of time and sense. We believed in the prophets and prophecy, as we looked at him. He knew what was in men, the Bible, and in the nature of God himself. To this knowledge he had a right, for he was that blessed man of the pure heart, who has the sure promise of seeing God. After one of his inspiring lectures on The Ultimate Realities known in Perceptive Intuitions, you felt as if you had been on a voyage of discovery through all worlds, and came back saying, "the things seen are temporal, but the things that are not seen are eternal." His feet were on the earth, walking in safe ways, but his head was among the stars. He saw what ought to be in God's Providence and grace. The note he struck was always optimistic for this very reason. No man that saw God and men as he did could be a pessimist or despair of his kind, and the great stumbling world. This power of vision created an atmosphere for his students, in which they lived, moved, and wrought with freedom and hope. This vision of his was not imaginative or sensational, but had as a background a well trained mind of more than ordinary ability, in a body normally healthy and active. Dr. Harris was a profound thinker, although his scholarship was not as comprehensive

as that of some men of his times, or of our own day. However, the strength of his intellect has been rarely excelled. He thought things through in an orderly way. His was a brooding mind incubating great thoughts. There was the flavor of the mystic, accompanied with sanity and wonderful common sense. His philosophy was a vehicle that never rattled along empty, but was always heavily laden with the thoughts of God and men and duty. The path in which we walked with this teacher might at times seem dark, but we soon discovered that it led towards and into the light. If he blinded the eyes of his students with his high thinking, it was that the light might suddenly rise upon their vision rested and strengthened. His thought blazed the way for others to the high table-lands of truth, opened up drifts in the mountains to treasures of gold and silver where one might mine them for himself. His students bear witness to this fact and have become miners and coiners of the precious truths which he discovered for them.

One has said of him that he was a teacher of fundamentals. He knew what was worth while in philosophy and theology. He was a guide who did not waste your time and his in showing you pictures, which were only of passing interest.

Along with these intellectual and spiritual characteristics, there was the poetical, imaginative temperament. This was manifest in his teaching in frequent quotations from the great poets. He was entirely familiar with the best poetry, both ancient and modern, in his own and other languages. From his favorites he quoted in a most fascinating way. But poetry to Dr. Harris was not a boat in which one might sail down the stream between overhanging trees, to the music of birds and the laughter of children ; it was rather a winged ship in which he took us far up into the heavens. The poets were to him the men who saw, and hence he loved to look through their eyes ; they were the men who heard, and so he listened in rapt silence to what they had to tell him. How expressively he was wont to repeat the Stoic quatrain,

> "For health and wealth to Jove I'll pray,
> For these are Jove's to give away ;
> But for a calm and equal mind,
> This gift within myself I find."

His was "the calm and equal mind" that not only brought calmness into his own life, but into the minds and hearts of very many who sat at his feet.

His scholarship was always reverent. He did not know how to attack the views of other Christian thinkers harshly, remembering that God is wont to reveal himself to all listening souls. He handled the Word of God reverently and lovingly. He did not fit the Bible to his theology, but his theology to the Bible. It was not his way to pull down what another had built, for the sake of the noise which might call attention to himself, and the dust which might blind the eyes of his adversaries. His was honest, reverent scholarship through and through, that called out loving admiration. Tennyson's lines were often on his lips,

> "Let knowledge grow from more to more,
> And more of reverence in us dwell ;
> That mind and soul according well,
> May make one music as before,
> But vaster."

I have spoken of him as a teacher of fundamentals ; he was more than that, for he knew how to give the right proportionate weight even to the fundamentals. This teacher never confused corner-stone and cap-stone. Each was important, but each had its place, and all were not of equal importance. With him to be was greater than to think or to say. Hence he aimed like all great teachers at the formation of character in those reached by him. Here he was the guide, who could say "follow me." To my mind the secret of his life was that he was a Christian. That was the greatest thing that could be said of him. I think that he would rather have that said of him, than all other things that have been mentioned. His loyalty to the Lord Jesus Christ as the supreme revelation of God, was at the heart of his thinking and living. He was a Christian before he was a teacher, philosopher, or preacher. The sane thinking and the safe scholarship arose from the fact that he was centered in Christ. This gave sweetness and gentleness to the man, and that uniform kindness of heart that always characterized him. The strong men whom he taught are wont to say of their old teacher and friend, " he was a lovable man." To me he always seemed to re-

flect the Christ in those still, pure depths of his nature. Christ taught through him, thought through him, lived through him. He exemplified the truth "Christ liveth in me."

Dr. Harris loved the beautiful, the pure and the good wherever he found it. You could not think of him passing without stopping, a beautiful picture or flower. He saw truth in pictures, and pictures in truth. His mind was broad and catholic, hence his teaching belongs to no particular denomination to the exclusion of others. The love which he had for the Christ made him a lover of men. The pulpit was his delight, and he was as great a teacher there as he was in the class-room. Here in New Haven, his pupils followed him from church to church, even at the risk of hearing a sermon the second time.

To Dr. Harris the Gospel of Jesus Christ was greater than all theologies, and all philosophy, and he had an over-mastering desire to make his pupils acceptable and worthy preachers of that gospel. It is our earnest wish that this tablet of bronze may serve to perpetuate in Yale University, the name, the work and the spirit of this man of God, voicing as it does the loving remembrance of his grateful pupils, whose lives he touched and blessed.

I can see him now sitting in his chair in the class-room, his pale face turned toward the window, and irradiated with the inner light of the Sun of Righteousness, his deep set eyes reflecting the heavenly vision which was his, his voice finely modulated and in perfect harmony with the thought, as he repeated those lines from Wordsworth's Ode to Immortality from Recollections of Early Childhood, beginning,

> "So in season of fair weather,
> Though inland far we be,
> Our souls catch sight of the immortal sea
> Which brought us hither;
> Can in a moment travel thither,
> And see the children sport upon the shore,
> And hear the mighty waters rolling evermore."

To us his soul always seemed to be "in season of fair weather", and "in sight of the immortal sea." The faith of the teacher opened up the realities of life, death, and immortality to

his pupils, and he being dead speaks through the lives of ministers, missionaries, and teachers, who girdle the world with light. Who can measure the influence of such a life? It is bounded by no geographical limits, and no generations, while added years only make it more widely diffused. The torch received from his Lord and Master, and passed on to his pupils, shall not go out until that day shall dawn when the New Jerusalem has come down from heaven to earth, "and the Lamb shall be the light thereof."

AN EXPERIMENT IN CHURCHING THE COUNTRY FROM THE TOWN.

REV. EDGAR L. HEERMANCE.

YALE men may be interested in an experiment with the country church problem which a number of their comrades have been trying for some years in Minnesota. The particular problem was this. (We are describing southern Minnesota, but the situation is probably similar in many parts of the older West and even of New England.) Our modern life has been centralizing itself, and the center is the railroad town. Business life has centered there. The building of creameries and the establishment of the rural mail seems to have helped rather than checked the movement. And church life has been following the same trend. The churches in southern Minnesota today are mostly in the towns. The country church has been passing, at an alarming rate. The situation is indeed alarming. We have found by experiment that the average English Protestant today will not drive regularly more than four miles to attend religious services. Draw about each town a circle with a four-mile radius and you have the extent of the direct influences of its churches. But from a fourth to a third of the population of Minnesota is beyond any such four-mile radius. The people live on scattered farms or in very small communities. They cannot or do not go to the churches, if these are in the towns. What are the town churches going to do about it?

The situation is complicated by other facts. One is the rapid

shifting of population. The country church has passed, largely because its members have moved away. We know of one such church where the whole membership moved out within a year. They have gone, partly to cheaper lands west and north, partly to the towns. One large town church, which used to have a large proportion of its membership made up of farmers from the surrounding country, now has almost none. Who have taken their places on these farms? No one seems to know, or care. But it will be well to care, for this reason if for no other, that the town and city churches have depended largely on the country churches for recruiting their membership, and now this source of supply is being cut off. As to who have taken the farms of these former church members, we may answer on general observation — "foreigners" and renters. We believe that this movement of population in southern Minnesota has begun to ebb, and that the proportion of purely American stock is not likely to decrease much further. But the renters (generally Americans; the "foreigner" prefers to own his farm) are increasing, — men who stay but a short time and take much less interest in their farm and their community. This problem is not yet as acute as in Iowa and Kansas.

Then there is the matter of race and language. Our state was settled in patches, and one of the difficulties in church work, at least in this particular section, has been to find enough people of any one kind to support religious services. In southern Minnesota we are now on the second generation of "foreigners" and beginning the third. This means a large Americanizing, both in spirit and in language. And those who have recently bought up farms are not from the old country, but the second or third generation from older sections of the West. This applies especially to the Germans. But the presence of the foreigner complicates the situation, and the fact that he is rapidly becoming Americanized makes it harder to meet, rather than easier. The Roman Catholics and Lutherans have done fairly well in the past in caring for their country folks. In the past, but how about today and tomorrow? In any church the transition from a foreign language to English is difficult and requires very delicate handling. One of three things must happen. (This applies to the Lutherans; the Roman Catholic country population had not

yet begun to "break.") Either the foreign churches will realize the situation, and gradually introduce English, in the interest of the younger members, together with American standards and methods. If they can do this they will hold their young people. Some of the Scandinavian churches have been successful in this, which must be a matter of rejoicing to all. But in general the Lutheran churches are stone blind to the facts of the situation. Or if this adjustment is not made, and soon, we shall begin (we are already beginning) to have a crop of young German and Scandinavian infidels. That is, unless (our third alternative) English churches are ready to step in and supply their religious needs. This is a large part of our problem, and it is not an easy problem. In one of our country stations here we gather a congregation of from fifty to a hundred, mostly young people, who want an English service and will support it. But almost all of them are confirmed members and attendants of two Lutheran churches, a German and a Norwegian. We have said to them frankly: "We are not here to oppose your own churches. We will give you a preaching station, because there is a need for it. But if there is to be any movement toward organizing an English church, it must come from you and not from us." Time and the Spirit must determine the outcome.

The situation concrete at Mankato was this. A town of 11,000, with all the churches it needed (and a few more), among them a small Congregational church that had been languishing for lack of something to do. A large tributary territory, stretching from eight to twenty miles south and west. This territory (or most of it) absolutely untouched by English services, though quite largely American, and, for the foreigner, facing the problem outlined above. In the middle of this territory, the buildings of two dead Congregational organizations and one Free Baptist. At the farther edge of it, two languishing country churches of our order, and one or two, still more languishing, of the United Brethren. The people of this territory could not or would not come to the English churches in town. Our church felt that it must go to them, if the county was to be saved from infidelity and immorality. It is this concrete problem of churching the country from the town at which a succession of apostles has been working. We have used four Yale men (Scott, Roraback, Bald-

win and G. E. Porter) for summer work, and three from other institutions for longer or shorter periods. Mr. A. R. Brown, of this year's class, is now located in part of the field which a new railroad will make practically self-supporting. Mr. von Lubken of the same class has settled at a neighboring railroad town, to attack the same territory from the south. So we may call ours largely a Yale experiment.

It will take much longer than three years to obtain permanent results and reach definite conclusions. We may, however, give a few observations as to what we have learned from the work so far. It seems to pass through four stages, at a rate of speed varying according to the locality. The first is the summer preaching stage, where seminary or college students are employed, or where the town church gives up its second service and loans its pastor to the country for half of Sunday. This stage is comparatively simple. You must generally take the initiative, as the people will tell you services are impracticable, and, where they have no church building, there is often a fight to get the use of the school-house. But once started the people will support the services heartily. The expense is not great, and a large proportion can be raised on the field. Our net outlay for eastern men has been about $100, and for local men about $30, for a summer's work. It is absolutely essential for the man to live, or spend most of his time, on the field. Pastoral work has been emphasized more than preaching, and we believe wisely. Summer work in the outlying country may be done by any, and ought to be done by every, town church. The more laymen and young people who can be enlisted in it the better. As to results, we may say that a summer's campaign is better than nothing, and a series of such campaigns may do a great deal of good. But summer campaigning is chiefly valuable as a preliminary to permanent occupation of the field.

To bring the work to the second stage,—a permanent preaching station—two problems must be met, the problem of money and the problem of a man. There you have home missions in a nut-shell. We have no universal panacea to offer, except the Master's words in Matthew 9 : 38. What you really need for doing the Lord's work, you are pretty sure to get by asking for it. We have followed the circuit plan, which is manifestly the only

one feasible. If we have erred it was in making the circuit too small. Our object has been to help the people help themselves. That is, we have aimed to make the work as nearly self-supporting as was consistent with efficiency. Five or six points with service every other Sunday will generally raise more than three with a weekly service, and give about as good results. Some of the best work in this state has been done on the Park Rapids circuit, where Mr. Conard has twenty or more points under his care. We have guaranteed the salaries of our men, making up what the fields did not raise. This has both protected the men and appealed to the sense and independence of the people. They have tended to give more themselves from year to year, as they have come to recognize the value of the work and the fact that it was not a money-making scheme on our part or the preacher's part. Any town church that is ready to assume a certain financial responsibility (perhaps 60% of the cost of a man, as a safety limit) and that will plan its work carefully, may turn summer campaigns into a permanent occupation. We do not believe that the country problem will ever be adequately met until one or more churches in each town are employing associate pastors to give all their time to the surrounding country. The work must be done systematically, which means stations every six or eight miles.

That is the solution, if we can get the men. The average minister not only loathes driving, but insists on locating in a town with a railroad, especially if he has a wife and children. The country problem, perhaps the most pressing of all our church problems, seems to appeal to him only as something to be run away from. And yet few town or city parishes offer the same opportunities of work for Christ as the average country parish. Work is no harder ; in fact it is less wearing and more wholesome. The country minister ought to have as much time and money for books, probably more of both, and the chance every now and then to board a train for the cities and rub up against his kind. Expenses of living are remarkably low. The country is the best place to bring up children, and the minister has the same opportunities as the farmer for giving them higher education, (hundreds of boys and girls from Minnesota farms are going to normal school or college every year). A man has to live the "simple

life" we talk about; he (and his wife) must love the country, love country people, and love a horse. Some ministers will always insist on a bath-tub, and fresh meat every day, and paved streets, and a trolley car. But we have gone on the idea that if you pay a man an adequate salary and find him a reasonably comfortable house to live in; if you see to it that he is treated as the peer of any minister in the state, and given a chance of what is called promotion when he wants it; the life does not terrify and the opportunity of service for Christ makes a sufficient appeal. But all these conditions must first be met,—an adequate salary (based on the comparative scale of living), a house, a satisfactory rating in the ecclesiastical Bradstreet, and the chance of "promotion" with the next man. If you can't get a seminary-trained man, you have to take what you can get. But the better trained the man, the better the work he will do. The day has gone by when "any old minister" will do for country work, at least in southern Minnesota.

We have established our permanent preaching circuits by forced draft; the initiative was ours and we knew that if we stopped blowing the bellows the work would drop. Stage three has been the branch church, (reached by us in only one point so far). It is a step toward independent churchly life in the community, and hence toward the permanence of the work, as the people gradually learn to blow their own bellows. After preaching has been done for a considerable time, some organization comes to be necessary —that they may take their stand for Christ, that they may learn to do Christian work. If they will organize a church of their own, so much the better; that is the fourth and final stage. But where they are not ready to do that, we have devised the branch plan as a preliminary. We send out a delegation of our members, receive as many as are ready into our membership, and then set them apart as a branch, under a simple agreement defining our mutual rights and duties. The branch governs itself as far and as fast as possible. And we agree to grant them letters at any time when they vote to become an independent church. We have proceeded on the idea that this goal of independent church life is better for all concerned than permanent dependence on the town church. In fact it is doubtful if the branch plan would have been accepted by the people on the field on any other terms.

When all the points on a circuit had reached the happy consummation of independent church life, the town church would still have to watch over its offspring, giving them loving fellowship and probably some financial support. Further, somebody must plan for the circuit, grouping its stations and seeing that a competent pastor is kept in charge. That however we are coming here to leave to the local Conference and its "steering" committee.

We do not know whether Yale in Minnesota has made any permanent contribution toward solving the country church problem. We simply offer our experiment for what it is worth.

PROF. GEORGE E. DAY'S LONG AND USEFUL LIFE*

BY EX-PRES. TIMOTHY DWIGHT, NEW HAVEN.

THE call to the professorship of Hebrew in Yale Theological School was given to him at a critical period in its history—a time when the change from the old life of the institution to the new was not yet fully realized, and when special gifts and forces were needed in its officers, not only in their appropriate sphere of instruction, but equally in other lines of effort. A renewed crea-

* Prof. George Edward Day, who died at New Haven, July 2, was born March 19, 1815, in Pitsfield, Mass. He graduated from Yale College in 1833 and from the seminary in 1838, continuing for two years as assistant instructor in Hebrew. His pastoral experience was gained with the churches in Marlboro, Mass., and the Edwards Church, Northampton, which he left in 1851 for the chair of Biblical literature in Lane Seminary. He returned to Yale Seminary in 1886 and became Dean of its faculty in 1888, 1895. He established and edited the *Theological Eclectic* until it was becoming professor *emeritus* on his retirement from active teaching in united with *Bibliotheca Sacra* in 1871. A member and secretary of the American Committee of Bible Revision, he took part in the revision of 1886 and the subsequent American Revision. He was twice married and leaves a widow. The above appreciation of him by Dr. Dwight was written primarily for the New Haven daily papers in a more extended form. We reprint it, that our readers may preserve it in more permanent form.—ED.

tion of the school was demanded, and men who were adequate to the work were required. In the review of the years the associates of Professor Day most readily and gratefully acknowledge the value, as well as the generous and self-sacrificing devotion, of his service to the cause which was so interesting to them all. No one who knew him at that period could question his ability, his wisdom or his faithfulness in the work which it fell to him to do. The Divinity School of the university will owe, in all the future, a debt of gratitude to him—a debt which may not be fully recognized by those who are in its membership, because it pertains to a past behind their own experience, but which will, nevertheless, be measured in no inconsiderable degree by the privileges which they enjoy.

As a man of learning Professor Day had the genuine impulses of true scholarship. He was ever eager for new knowledge, especially in the linguistic sphere. In his later, and even his latest, years he entered with enthusiasm on the study of new languages, seeming more like a youth in his ardor and energy than like a man who was already passing on towards the age of ninety. As a teacher he had the minuteness and detail of an earlier generation, and at the same time an earnest desire that his pupils might be not only thorough, but large and broad, in their learning. As an elder friend among his younger associates in his own departments of study he manifested always a kindly interest in their welfare and ever wished for them the largest gifts and blessings of the true Christian life.

Professor Day was greatly interested in the movement for the revision of the English version of the Bible. The work which it involved was in exact accordance with his tastes and was in the line of his previous studies. He was not only a member of the American Revision Committee, in its Old Testament section, from the beginning of its existence of 1871, but as the secretary of the body his service was recognized as of much value and importance. He had the high esteem of all who were united with him in the membership of the committee.

He gave much thought and study also to the cause of foreign missions. No scholar in our country, we may believe, was more thoroughly familiar with the past history or the present condition of the great missionary work of the Church. In his intercourse

with students preparing for the ministry he never failed to urge the claims of this work upon their attention or to set before them the rewards for the spiritual and Christian life which it offered to those who were fitted for it. A permanent and interesting memorial of his devotion to this cause is found in an exceedingly valuable missionary library which he collected at his own expense, during the latest years of his life, and gave to the Yale Divinity School.

Professor Day's old age was very charming in its manifestation of the fullness and completeness of life. Retaining all his powers in happy activity, and having much of the freshness and vigor of earlier manhood, he moved about among us with energy and cheerfulness—reminding all who saw him of the increasing beauty of advancing years. An unfortunate accident which occurred fifteen months ago changed very greatly the conditions of his life, closing for him his outward work and limiting him within narrow bounds in his own home. His mind, however, still remained active and his interest in the welfare and society of his friends was ever fresh. His patience and courage were as wonderful in the latest days as were his earnestness and devotion during his earlier career. As we saw him when he recently passed his ninetieth birthday there was so much of vitality still manifest that we hoped he might continue with us until he had completed a century, with all his pleasant memories and cheering hopes still strong in his mind. The end, indeed, has come sooner than we could have wished, but, as he passed beyond us into the unseen world, we think of him only as entering upon a new and better life which has as one of its rich blessings an eternal youthfulness of spirit.

NOTES ON RECENT BOOKS.

SUGGESTIONS FOR A COURSE OF READING ON THE CHRISTIAN DOCTRINE OF SIN. The most important modern books on the doctrine of sin are: Julius Müller, *The Christian Doctrine of Sin* (2 vols. Edinburgh, 1877; in the original, 6th ed., Bremen, 1889); Carl Clemen, *Die biblische Lehre von der Sünde* (Göttingen, 1897, untranslated); F. R. Tennant, *The Sources of the Doctrines of the Fall and Original Sin* (Cambridge, 1903) and:

The Origin and Propagation of Sin (1902). Müller's work analyzes the idea of sin and reviews the various theories of its origin and nature with great philosophical ability and ethical insight. He found all current views of the origin of sin and of its hereditary aspect unsatisfactory and developed on these points a view of his own (see below). The work of Clemen and that of Tennant first mentioned are chiefly historical and critical, while the smaller treatise of the latter (*The Origin*, etc.) undertakes to construe the doctrine in accord with the idea of evolution. Tennant's books are of special value and interest.

If one wished to study historcally the various theories of the origin and propagation of sin, he would need to take account of five types of explanation. Under the brief description of each ype I will place a few references to one or more representative presentations of it.

1. *The Augustinian Theory.* Based upon Neo-Platonic Realism. Adam viewed as the natural head of the race. All men being seminally present in him, sinned when he sinned. In the beginning he *was the race*, and hence the race fell in him when he sinned.

Augustine's *Works*, *passim* (relevant passages easily found by means of the indexes in the American edition of Port-Nicene Fathers). W. G. T. Shedd, *Dogmatic Theology.*

A. H. Strong, *Systematic Theology.*

2. *The Federal Theory.* A rival to the foregoing since its origin in Holland in the 17th century. Adam the federal head of the race, that is, the divinely chosen representative of mankind whom God by a sovereign arrangement ("covenant") has set forth as their champion. In him the race fell constructively, that is, lost its case by the defeat of its covenant representative. In consequence of his sin all men are by God's sovereign act regarded and treated as sinners.

Charles Hodge, *Systematic Theology.*

3. *Müller's Theory.* Finding these views untenable, and yet holding that men were sinful by nature and from birth, Müller sought the solution of the problem by supposing that men had preëxisted and having sinned in that pre-temporal state, had brought with them a sinful nature into this world. (*Vid. op. cit.*)

4. *The New England Theory.* With the abandonment of the

orthodox (Augustinian) and Federal views (more commonly held by the early New England divines), the New School theologians denied that infants were sinful by nature and from birth and described human nature as having a *sinful tendency* or *bias*.

N. W. Taylor, *Revealed Theology*.

Samuel Harris, *God the Creator and Lord of All*.

Lewis F. Stearns, *Present-Day Theology*.

5. *The Evolutionary View*. Sin conceived as the failure of a being possessing conscience to "moralize" and control the impulses which are natural and right in the animal.

F. R. Tennant, *The Origin and Propagation of Sin*.

Otto Pfleiderer, *The Philosophy of Religion*.

J. Morris, *A New Natural Theology*.

GEORGE B. STEVENS.

NEW BOOK BY PROF. STEVENS.

The Christian Doctrine of Salvation. International Theological Library. By George B. Stevens, D. D. New York. Chas. Scribner's Sons, 1905.—In the International Theological Library the subject of Doctrinal Theology is to be treated in five volumes. Professor Stevens's new book is the first of these to appear. The value of a book of doctrine will depend very largely upon its method, and the present book will appeal to many, as it does to the reviewer, as an admirable and rare example of the right method of doctrinal study. How is the Bible to be used as a scource of doctrine in view of our present knowledge regarding it? Professor Stevens's principle is that "in the deepest and truest sense that is Biblical which accords with the fundamental Christian concepts of God and man." The thorough discussion of the Biblical teachings which forms the first part of the book fully recognizes the great distinctions on which any true estimate of Biblical theology must rest: the distinction in contents and value between the Old Testament and the New, and, within the Old, between the legal and the prophetic elements; the distinction in the New Testament between the teaching of Christ and that of Paul, and, in the teaching of Paul, between his Jewish inheritance and his Christian possession. On this last distinction much hinges, for the writer regards the penal satisfaction theory,

which in all its various forms he rejects, as constructed primarily out of the survivals of Pharisaism in Paul's thought, and bases the ethical theory, which he champions, primarily upon the teachings of Jesus. The book is an effort made with consistency and conviction to return to Christ and derive Christian doctrine from his teaching. Professor Stevens opposes that theological traditionalism which "betrays an ill-disguised impatience with the teaching of Jesus." "I find", he writes, "the gospel and the whole gospel in Jesus himself." But this return to Christ is not attempted in a spirit of exclusiveness or literalism. The teaching of Jesus, indeed, rightly understood, forbids such a spirit. This return to Christ is not anti-Pauline, for Paul gives us an ethical view which is in harmony with Christ's own revelation of the nature of God. But it is by Paul the Christian, not by Paul the Pharisee, that we should be instructed. There is essential agreement between the requirement of Jesus that men deny themselves and take up their cross and follow him, and Paul's account of salvation as a dying with Christ to sin and a rising to newness of life in him. Each expresses that "moral identification of men with Christ in which their salvation is realized." Furthermore, the return to Christ is found to bring us into the region of personal relations and influence, where our moral sense and inner experience can serve as guide and test. We find ourselves dealing not with a fact of past history, but with universal human experience. Especially in the notable chapter on Eternal Atonement we are made to realize that the return to Christ is really a return to God as Christ knew and revealed him, the God who works always and everywhere in accordance with his unchanging nature as the Father. This work differs from other books on the atonement in the comprehensiveness of its plan which presents a complete adjustment of the writer's views with the Biblical teachings and with various schools of thought. This is greatly in the interest of clearness. The book is written with zest and conviction, both in its criticisms of past and current theories, and in its constructive part, and will be warmly welcomed by the increasing number of like-minded people who are looking for the ethical and rational kernel of Christian doctrine.

F. C. PORTER.

LINGUISTIC STUDIES OF NEW TESTAMENT.

The linguistic side of New Testament study has received, in recent years, three important contributions, viz., Blass, *Grammar of N. T. Greek* (German, 1896; English, 1898), Deissmann, *Bible Studies* (German, 1895; English, 1901) and Dalman, *The Words of Jesus* (German, 1898; English, 1902). Blass was a recognized authority in classical Greek when he turned to the New Testament field, and he has rendered good service in noting the points of similarity, and, quite as important, the differences between Attic and New Testament usage. His book shows us clearly that we must not deal with minutiae of language in the New Testament as we might in Plato. The other two books are primarily lexicographic. Deissmann's interest is in Hellenistic Greek. He explains many New Testament terms in the light of usage learned from the inscriptions and papyri which belong to the Roman Imperial period. Dalman is first of all a Semitic student. His aim is not merely to recover some of the original document containing Jesus' words — he even questions the existence of such a document in Semitic — but to ascertain the significance in the original Aramaic speech of Jesus of some of the more important words and phrases ascribed to him in the gospels It is fortunate that we have available in English, discussions from these three important points of view — the classical, the Hellenistic and the Semitic.

A critical commentary has been added by Zahn to an equipment for the study of Galatians. (*Der Brief des Paulers an die Galater*, Theodor Zahn, Leipzig 1905). The style is that of continuous narrative, citations and more technical matters being relegated to the footnotes. Disputed points are given no very novel solutions, but the work is fresh and invigorating. The South Galatian theory is supported. Gal. 2 : 1-10 is identified with the events of Ac. 15 ; but Peter's retraction at Antioch is put before the council on the ground that Gal. 2 : 11 ff is not intended by Paul to be in a chronological sequence. Some of the author's interpretations are interesting. The *stoicheia* are not spirits but the matter and material things out of which the world is composed. Gal. 6 : 11 means that Paul wrote the whole epistle with his own hand, and 6 : 17 refers to the evidences of suffering endured at Philippi.

S. J. CASE.

Yale Divinity Quarterly.

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We are enabled to publish engravings of Professor Harris and the recently unveiled memorial tablet, through the courtesy of the gentleman who had the presentation in charge. Provision has also been made for sending a copy of this issue to all living graduates who were in Yale Divinity School during Dr. Harris' professorship.

Our business manager calls attention to the fact that many subscribers who have received statements of account, have not yet remitted the price of subscription for the second year. We are running this magazine on a narrow margin, brethren, and with no capital except our faith in you. Need we say more?

Yale as a university fully realizes her duty and opportunity in helping on the evangelization of the Far East. She numbers foreign missionaries by the score, among her graduates. The Yale Foreign Mission in China occupies a position of unique influence among the educational institutions of the empire, due to the high regard in which our university is held by the Chinese. All these foreign workers and all friends of the larger Yale will rejoice to learn of the foundation of a university chair of the Theory and Practice of Missions to be occupied by Rev. Harlan P. Beach, M. A., F. R. G. S. of the class of '78A. That the work may be in direct touch with the actual conditions, Mr. Beach is to spend every third year in a world tour of the mission field. The importance of this appointment cannot be overestimated. Vocation and training unite to make Mr. Beach an unusually well-qualified authority on the theoretical and practical sides of the work. He was for seven years in the active service in China, has published several authoritative works, and for a long time has been the Educational Secretary of the Student Volunteer Movement. He will be a member of the Theological Faculty, but his courses will be open to all members of the University.

O. E. M.

THE FACULTY LETTER.

The faculty extend their greeting to the alumni with renewed pleasure. However diverse may be the calling of a theological professor from that of the humblest pastor of our land, we feel that our work is one, and that we stand heart to heart, even if not shoulder to shoulder, with every active ministerial graduate of our School; and we rejoice to come into touch with all of you.

The work of raising money in view of our accumulated deficit of $25-000 with its threatened addition of some $5,000 more, at the close of the current year, mentioned in our last number, was carried through most successfully. By the first of August, fifteen thousand dollars was secured by the faculty in over one hundred and forty subscriptions. A lady friend gave us two thousand dollars, ex-President Dwight and Mr. Charles Scribner, one thousand dollars each, Hon. Chauncey M. Depew, Mr. Robert M. Hogue, Y. D. S. 1889, and Prof. S. S. Sanford, five hundred dollars each; five friends, each two hundred and fifty dollars; ten, two hundred dollars; thirty one, one hundred dollars; thirty-four, fifty dollars; and forty-eight, twenty-five dollars; and others, scattering amounts. The alumni did their part well, contributing, including a few recent payments, fourteen hundred and seventy-five dollars; and especially noteworthy was the response to our appeal from friends, found to be numerous, in New Haven. They were very generous.

On the receipt of this fifteen thousand dollars, the Corporation added another fifteen thousand to our funds, completely extinguishing our entire deficit, and more than fulfilling thus the promise of the President when Prof. Sanders came into office, that the University would provide for the salary of the Dean for three years.

And this is not all. The need of repairs upon our buildings was mentioned in our appeal, and for this and other purposes we have received, in excess of the fifteen thousand, the sum of eight hundred dollars, to which we expect further additions before the close of the year, and for which we ask contributions now from our friends.

This extra amount has enabled us to restore in part the reduced salary of Prof. Bailey, our valued instructor in Sociology, and also to decorate and refurnish in a large degree the dilapidated Lowell Mason room—our students' parlor. This beautiful room, originally designed for song, is now fitted up in a manner appropriate for the best and most refined social use.

Our honored Professor-Emeritus, Dr. Day, entered into rest, as is mentioned elsewhere, early in July. By his will, the Missionary Library will not only be eventually well endowed, but also provided with a fireproof building, and from Mrs Day we have the promise of its continued maintenance until that time.

And in this connection, we are glad to be able to announce that the Rev. Harlan P. Beach, who has been appointed to a chair of the Theory and Practice of Missions in the University, will be a member of our faculty.

Mr. Beach's splendid equipment for this position and the great significance of his appointment we pass over since they are fully mentioned elsewhere.

The enrollment of students at this date is not equal to that of last year, although our entering class is larger. Our total number, not including those from other departments of the University who receive instruction in the Divinity School, is 85, just ten less than the final enrollment of the same classes last year. Our loss is principally through the smallness of our Senior Class.

To follow the custom of chronicling the summer movements of the faculty, Professors Stevens and Porter remained in the vicinity of New Haven and taught in the Yale Summer School, as did also Professor Kent. Professor Brastow, as usual, was at his summer home in Castaine, Maine, and Professor Fisher at his at Northeast Harbor, Mt. Desert, Maine. Professor Walker spent the summer months at Brattleboro, Vermont, in working on his forthcoming Biography of John Calvin. Professor Bacon sailed early in July for his year's sojourn in Palestine as director of the American School at Jerusalem. Leaving his family in Switzerland, to join him later in Palestine, he entered at once upon a journey through Asia Minor to visit the scenes of Apostolic labors. We hope in the next Quarterly to have a letter from him. Professor Curtis supplied for nearly three months the Congregational Church at North Conway, New Hampshire.

Professor Stevens has again placed the Christian Church under obligation to himself by a new treatise in the field of Systematic Theology, just issued by Charles Scribner's Sons, under the title, "The Doctrine of Salvation."

To increase the interest in our daily Chapel prayers, which have been unusually well attended thus far this year, the faculty have proposed that on each Tuesday the service shall be one principally of song, and that the exercise of Friday shall be restricted more definitely to the weekly address. In all departments, our alumni may be assured that the good work of the School goes on, if not with as many students as formerly, yet with no diminution of scholarly work and consecrated zeal.

In behalf of the faculty,

Oct. 16, 1905. EDWARD L. CURTIS.

SEMINARY NEWS

THE OPENING EXERCISES. The Divinity School assembled on Thursday afternoon September twenty-eighth in Marquand Chapel and was greeted by President Hadley. The greeting expressed in a brief but definite way, the purpose of the work in the Divinity School. The original aim of Yale College was to train men for service in church and in State and this end has been sought throughout the more than two hundred years of its existence. Yale has now many departments, but she aims to be more than a sum total of several schools—a real unit in the spirit of her early purpose. The men in the Divinity School stand especially for the serviceable life

and their influence should be felt in all the other departments of the University.

Professor Curtis, in behalf of the Divinity School, welcomed both the new and the returning men, and spoke of the general life of the school. There are two characteristics of our life, seemingly opposite but very real. It is simple in that the school is like a large family with a common purpose, strenuous in that it means a constant and conscientious devotion to class room work if the student would get all that he could out of his seminary training. Professor Curtis spoke of some of the experiences that come to the new men—the anticipations that do not find realization, the monotony and drudgery of some of the work, and the temptations to a lowering of ideals, but then went on to remind the men of the peculiar privileges they have in their daily study of the higher things and their contact with great spiritual truths.

Professor Walker represented the faculty more particularly. He discussed for a moment what was meant by a "call," to the ministry. In this age of materialistic and commercial standards, the ministry is made more difficult, hence there is a need of high ideals. The aim of all who enter the ministry should be to exemplify the more abiding and spiritual phases of life in the service of his fellowmen. Such a one stands before his fellowmen as a believer in God's control and before God in behalf of his fellowmen.

ADDRESS BY PROF. F. C. PORTER. The opening address this year was given by Professor F. C. Porter whose subject was "The Sacred Book of the Christian Religion." Following a brief introduction on the difference between the Protestant and Catholic idea of the place of the Bible, there were four main divisions of the address, as follows:

1. The key to the problem of the significance of the Bible is the significance of the Old Testament to Christ. Jesus did not take the attitude of the Jews generally which was legalistic and literal, but uncovered the spiritual and prophetic truth. Reverence and freedom were wonderfully blended, far more so than with Paul. Responsiveness of spirit and sympathy marked Jesus' attitude.

2. We know the Jesus of history through the New Testament. The New Testament puts in writing the main facts of Christ's life, but even more than that, reflects the real personality of Jesus by the spirit he infused into those with whom he came in contact. In reading a biography or an autobiography we go through the book to the man, his spirit and character.

3. Discipleship precedes the writing. The book is for the sake of discipleship. The reproduction of the Christ-life is the most important thing. The New Testament, as well as being a life of Jesus is the revelation of God in human life—the presentation of Jesus as the Way, the Truth and the Life.

4. As a book of literature the Bible has a distinctive place. It is an historical book but also a book of beauty and of power. It is a poetic, appreciative book, sympathetic to life, a book with a deep and vital message to man. Criticism can never destroy the mystery, beauty and power of the life revealed in the Gospels. The Bible has a contagious confidence, a power to move.

THE SOCIAL ROOM. A distinct addition to the attractiveness of the Lowell Mason Room has been made during the summer. Heretofore the social room has been the scene of much active life, with evident effects upon the appearance of this important and valued place. It was not satisfactory for either of its imposed usages, but now it is eminently so, a centre of the social life of the members of the Divinity School—and that it has become so, is due to the efforts of the ladies of the faculty, who are ever showing such genuine interest in the welfare of the students, The floor and walls have been cleaned, entirely new furniture provided, the upholstery renewed and rugs selected, and all with much taste and thought. The arrangement of pictures and furniture and the work of upholstering the circular seats have taken many hours of time. The formal opening of the room took place on Monday evening October 2, with a very pleasant reception by the faculty and their families, thus affording a still further cause for the deep gratitude of all members of the School. K. O. T.

ALUMNI NOTES.

1868—Rufus P. Hibbard called to Ludlow Centre, Mass.

1873—Chas. N. Fitch resigns Laingsburg and Victor, Mich.

1874—Stephen H. Robinson installed at Dunbarton, N. H.

1875—Frederick B. Pullam resigns Pilgrim Church, Providence, R. I. ——John A. Kaley resigns Little Valley, N. Y.

1884—Chas. H. Dickinson, resigns Fargo, N, D.

1885—Chas. W. Preston called to Butler Avenue Church, Lincoln, Neb.

1887—James L. Cross accepts Cape Prince of Wales Mission, Alaska.

1888—Chas. N. Severance died July 2, 1903.——Henry H. Morse resigns First Church, Milford, Ct.

1889—Luther K. Long accepts Calumet, Mich.——Clay D. Chunn accepts Roxbury, Ct.

1890—Lucius O. Baird called to St. Mary's Avenue Church, Omaha, Neb. Accepts.

1891—F. B. Richards accepts Phillips Church, So. Boston, Mass.—— Benson N. Wyman accepts Salamanca, N. Y.

1893—W. J. Moulton called to Professorship in Bangor Theological Seminary, Bangor, Me.——Lincoln N. Goodrich called to Trinitarian Church, Taunton, Mass.——Otis W. Barker, resigns Newtown, Ct.——Albert P. Doirs dismissed from Wakefield, Mass.

1894—Frank Park accepts Boscawen, N. H.——Chas. E. Reeves resigns Fairport, N. Y.

1895—Everett D. Francis will reside in Springfield, Mass.

1897—Geo. E. Ladd accepts Westerly Church, Pawtucket, R. I.—— Grant L. Schaeffer accepts Barton Landing, Vt.

1898—Herbert J. Wyckoff called from Chelsea, Vt. to Glastonbury, Ct. accepts. W. C. Ferris accepts Petaluma, Cal.——Quincy Blakey called to Farmington, Ct., accepts.

1899—Stanley F. Bloomfield called to Weiser, Idaho.——Rev. Prof. E. W. Lyman accepts chair of Christian Theology, Bangor, Me.

1900—Jas. B. Lyman resigns Barton Landing, Vt.——Geo. F. Abel accepts Kirwin, Kansas.

1901—Jay T. Stocking called to Newtonville, Mass. Accepted. Frank M. Sheldon accepts First Church, Rockford, Ill.——Walter C. Blakeslee resigns Two Rivers, Wis.

1903—Prof. Henry F. Smith ordained at Yankton, So. D.——F. L. Bullard accepts Brandon, Vt.

1904—E. B. Adams will conduct boys' works in the Warren-Goddard House, 248 East 34th St., New York City for the coming winter. He will be glad to see any of the men, when they are in New York.——Arnold v. C. P. Huizinga ordained at Ashville, N. Y.

1905—H. H. Guernsey accepts Westfield, N. J.——Noble S. Elderkin ordained June 15, Ogden, Utah.——H. F. Holton ordained June 20 at Springfield, Mass., pastor Ivanhoe Church, Kansas City, Mo. Ira T. Hawk ordained Bunker Hill Church, Waterbury, Ct.——T. L. Von Lubken ordained at Mapleton, Minn.——Edw. A. Bloomfield accepts Asst. Pastorate First Church Muskegon, Mich.——Osmond J. Billings called to Memorial Church, Worcester, Mass.

WISCONSIN ALUMNI BANQUET. The sixth annual banquet of the Wisconsin Association of Yale Divinity School Alumni was held Oct. 5 at Dodgeville in connection with the annual meeting of the Wisconsin Convention of Congregational Churches. Prin. Walter M. Ellis, of Endeavor Academy, president of the association acted as toastmaster. Letters were read from Professors Brastow, Porter and Walker which were greatly appreciated. The following toasts were responded to:

Older Yale, Rev. A. L. P. Loomis, '60, Rochester, Wis.

Younger Yale, Rev. Grant V. Clark, '02, Tomahawk, Wis.

Wisconsin's Indebtedness to Yale, Rev. L. H. Keller, '89, Milwaukee.

Yale and the Prophetic Spirit, Rev. H. R. Vaughn, '89, Elk Mound, Wis.

Our Sister Seminary, Rev. E. G. Crowdis, Princeton, Menasea, Wis.

Yale Spirit, Rev. J. A. Stemen, Viroqua, Wis.

During the past year the first break in the association's ranks, by death, occurred in the passing away of Rev. Sedgwick P. Wilder D. D. of Delevan. The following resolutions were passed: Resolved: that the death of Sedgwick P. Wilder, our first president, has brought to us, the Wisconsin Alumni of Yale Divinity School, profound sorrow and a deep sense of personal loss. We remembor with gratitude his fine service to the churches of Wisconsin and to this fellowship of Yale graduates. By his leadership in rationally progressive, thought and by the qualities of his robust manhood,

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he showed himself a worthy son of Yale and a noble servant of Christ and the Church.

(Signed) J. H. CHANDLER, for the association.

The present membership of the association is thirty-five, twenty-three being in attendance at the 1905 banquet. Rev. J. A. Stemen of Viroqua was elected president for the coming year, and Rev. J. E. Sarles, of Baraboo, secretary and treasurer.

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